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DIE REFORM DES STRAFRECHTS UND DIE ETHIK DES CHRISTENTUMS. Von Paul Drews. Tübingen: J. C. B. Mohr, 1905.

This book is one of a series which aims at winning for liberal Christianity its due share of influence upon German moral ideals and social institutions; and we must welcome such attempts as the present to kindle the interest of a wider public in a subject which is, except by "specialists," little considered, but is, nevertheless, of the utmost social importance. We can praise very heartily the pains which the author has taken to acquaint himself with the best German works on this subject; the acuteness and clearness with which he criticises and chooses, and apportions approval or disapproval; and the spirit of intelligent sympathy and charity displayed on every page of his book. He maintains that existing criminal law shows but little trace of the influence of the higher moral ideals of the ages, in particular of the ideals proper to the Christian religion. Between the older school of German jurists, which maintains the more or less exclusive retention of the notion of vengeance or punishment in the popular sense, and the newer or sociological school, at the head of which stands Franz von Liszt, the author chooses his course with great judgment and discrimination. Adopting in the main the practical conclusions of the new school, as being the more Christian and humane, he avoids its extravagances, and pleads for the recognition of normative moral ideals as against the mere maintenance of existing social institutions; which last is all that many typical advocates of the new doctrines are willing to recognize as the proper purpose of criminal law. From the older school he accepts the principle of punishment, in the proper sense, as a necessary element in our moral consciousness; maintaining, however, that the purpose of punishment should not be opposed to that of improvement and education, but should be regulated by these ends. With great justice he maintains that humane theories of punishment do not stand and fall respectively with the denial and recognition of true moral freedom and responsibility; a contention which is most easily established by the fact that determinists and indeterminists are to be found in both camps.

On one point an Englishman may perhaps speak with some little authority; and that is the enthusiasm which the author shows for solitary confinement as indispensable to the reform of the criminal. This system has for many years prevailed in England

with the result that well-informed students of prison administration are far from being so completely satisfied with it. The dangers of the opposite method must be recognized and carefully considered; but I can hardly think that solitary confinement will prove to be the final solution of the problem.

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GEISTIGE STRÖMUNGEN DER GEGENWART. Von Rudolf Eucken.  
Leipzig: Veit und Co.

Judging from this eloquent work by Professor Eucken, of Jena, I should suppose him to be one of the most elevating and inspiring university teachers not only of Germany, but of the whole learned world. He has spent laborious days in communion with the spiritual giants and heroes of the past, and his work breathes a unique comprehensiveness, earnestness, depth, and a certain grandeur which those who have experienced them can never again forget or ignore. A rare combination of humility with conscious choice of high ideals and whole-hearted devotion to them raises this book to a height inexpressibly transcending that of the mere one-sided *Tüchtigkeit* or of intellectual acuteness and minuteness, which characterize the general mass of philosophic literature.

Professor Eucken is known as a historian of philosophy in the highest sense of that term: he combines the faculty of thinking over again the thoughts of great thinkers with a rare sense of the general movement of life and thought during long periods, and of what is everywhere most excellent and important. No part of this work is, in its own way, more charming than his treatment of the history of certain philosophic terms and conceptions, and the philosophic issues which changes in their meanings reflect and exemplify. Yet by this weight of learning often laboriously acquired the author's main purpose is never for a moment obscured or overwhelmed. The standpoint adopted in this work may be briefly described as philosophically religious. Nowhere is the author more at home than in the appreciation of the religious movements and constructions of the past; and no writer feels or makes his author feel more intensely the absence from our modern life of the sense of laboring for common ends which only a religious synthesis can supply. The world presents itself to the author not as a rounded system answering in every part to the categories of an inexorable logic, but as an ever-abiding problem